

12

A
Tender Visitation
IN THE
Love of God
UNTO
All People every where,

Particularly unto the Inhabitants of
Wiltshire, Gloucestershire and Bristol.

And to my Neighbours in and about *Teitberton,*
Calloways, and the adjacent Towns and Villages.

By *Charles Marshall.*

Jer. 21. 8. And unto this People thou shalt say, Thus saith the Lord, behold I set before you the Way of Life, and the Way of Death.

Prov. 6. 23. For the Commandment is a Lamp, and the Law is Light, and the Reproofs of Instruction are the Way of Life.

Prov. 4. 13. Take fast hold of Instruction, let her not go, keep her, for she is thy Life.

Cor. 5. 11. For we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad; knowing therefore the Terrors of the Lord, we perswade men, &c.

Rom. 2. 9, 10. Tribulation and Anguish upon every Soul of man that doth Evil, of the Jew first, and also the Gentile; but Glory, Honour and Peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of Persons with God.

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13

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Jan 15, 1936

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A Tender Visitation, &c.

Friends, Neighbours & Country-men ;

Amongst whom I have had my Conversation (in times past) in the fear of the Lord God of Heaven and Earth (and now being a Sufferer in this Prison for Jesus Christ's sake) I am constrained in his tender Love to visit you by these Lines, stirring you up to a *tender and serious Examination* and Consideration, *What Way* you are walking in? seeing there is but *Two Ways*, as Christ Jesus saith, *Mat. 7. 13, 14. Enter ye in at the strait Gate, for wide is the Gate and broad is the Way that leadeth to Destruction, and many there be that go in thereat; because straight is the Gate and narrow is the Way that leadeth unto Life, and few there be that find it.* Now, commune with your own Hearts, and be truly still in your Minds, and say unto your own Souls, *What Way* Job 22. 15. *are we walking in?* For Christ Jesus here takes no notice of the many Ways and Professions of Religion, both among *Jews* and *Gentiles*, but plainly concludes all People walking in one of these Wayes, namely, the *wide Gate* and *broad Way*, or the *straight Gate* and *narrow Way*. Its true, *Isa. 45. 17.* *Prov. 14. 12.* there are now many Wayes and Professions of Religion in this Age of the World, but now, as then, they are all concluded under these two, *The Way of Life* and the *Way of Sin and Death*. *Rom. 8. 6.* And as these *Two Wayes* are contrary one to another, so are the Fruits different that are brought forth by Men and Women walking in these *John 15. 2.* Wayes. All that are walking in the *broad Way*, are bringing

(4)

- bringing forth the Fruits of the broad Way, which are,
 Matt. 15. *Wrath, Murder, evil Thoughts, Adulteries, Thefts, false*
 18, 19, 20. *Witnesses, Blasphemies,* which the Apostle also summing
 Gal. 5. 19, up together, faith, are these, *Adulteries, Fornications,*
 20, 21. *Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred,*
 * Mark, *Variance, Emulation, Wrath, Strife, Sedition, Heresies,*
*Neighbours, Envyings, Murders, Drunkenness, Revelling *, and such like;*
Revelling. and faith, *that they which do such things, shall not inherit*
 1 John 15. 2. *the Kingdom of God:* Now these are the Fruits of the
 broad Way, and of those walking therein. And this
 Way is called *Broad* because here men may walk in their
 Prov. 4. 15, *Sins and Iniquities, in the Pleasures and Vanities* of their
 16. *Minds;* and the *Gate* is *wide* to receive all that spend their
 precious Times, both Morning and Evening of their
 Psal. 86 11. *Day,* and not in the Fear, Awe and Dread of the holy
 God: And here the Multitude, as aforesaid, walk in
 Prov. 15. 9, this Way; for the Enemy of Mankind, the Devil, cares
 10. not what men may profess, in words, of God, Christ,
 the Kingdom of Heaven, Religion and Worship, while
 they continue walking in the *Broad Way,* which leads to
 Prov. 4. 19. his Kingdom of Darknes. Hence it was that the great
 Matt. 15. 7, God by his Servants, the Prophets and Apostles, testified
 8, 9. against their Worship and Performances, and that of
 several things, which were once commanded; And why?
 ye may see it was, they had forsaken the Right Way of
 the Lord, and were performing their Worship in the
 Psal. 146 9. same *Nature, Spirit and Way* they were sinning in against
 God; their Hearts were corrupt and Consciences defiled.
 And he complains by *Isaiah* (chap. 65. 2.) *I have spread*
out my Hands all the day unto a rebellious and Gain-saying
People, which walk in a Way that is not good, after their
own Hearts: This Way that was not good, was the
 Prov. 12. 16. *Broad Way,* in which they were, as now many are
 walking

(5)

walking in, notwithstanding all their out-side profession of Religion: and as saith the Lord by his Prophet *Isaiah*, chap. 1. v. 11, 12, 13, 14, 15, 16, 17. *To what purpose is the multitude of your Sacrifices unto me, saith the Lord? I am full of Burnt-offerings, of Rams and the fat of fed Beasts, and I delight not in the blood of Bullocks, or of Lambs, or of the Hee-Goats. When ye come to appear before me, who hath required this at our hand, to tread my Courts? Bring no more vain Oblations, Insense is an Abomination to me; the New Moons and Sabbaths, the calling of Assemblies I cannot away with; it is INIQUITY, even the solemn Meeting; your New Moons, and your Appointed Feasts my Soul hateth, they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine Eyes from you; yea, when ye make many Prayers, I will not hear; your hands are full of Blood. Wash ye, make ye clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well; seek Judgment, relieve the Oppressed, plead for the Widdow, &c.* So you may see, Acts 17. 23, 24, 25, 26, 27. that no Performances of Worship, or Service, were any longer acceptable in the sight of God, than they were performed by Men and Women walking in the *Way of the Lord*, Isa. 55. 7. denying themselves, and cleaving to the good Spirit of God, which the Lord said by his Prophet, he gave to instruct and guide them, but they (saith the Lord) rebelled against it. This is the broad Way Adam and Eve Gen. 3. 17. 18. 24. through Degeneration went into, when they disobey'd God, and transgressed his Righteous Law and Commandment. Isa. 43. 27, 28. This is the Broad Way that Cain walked in, when he slew his innocent Brother Abel: Gen. 4. 7, 8. This is the Way that the Old World walked in, when they had Gen. 6. 5, 6, 7. through disobedience turned aside, so as that the Lord said, *My spirit shall not always strive with man; and it* Gen. 6. 3. *repented*

- repented the Lord that he had made Man on Earth, and it grieved him at his Heart. This is the Broad Way in which Israel walked when they had forsaken the Lord, the Fountain of their living Mercies, and provoked him to Anger both in the Wilderness and through several Generations, as you may read in the Prophets, whom the Lord sent to testify against them. This is the Broad Way the Scribes and Pharisees were walking in, notwithstanding all their great Professions of Religion, who killed the Lord of Life and Glory, Christ Jesus. This Broad Way is that which the apostatizing Christians walked, and are walking, which Jude pronounced *Wo* against, because they walked in the Way of Cain. It was a going out of the Narrow Way of Obedience, and walking in the Broad Way of Disobedience that brought the Judgments, Plagues and Calamities, Miseries, Exhaustings and Depopulations of Nations and Kingdoms from Adam's day to this day : 'Twas going out of the Narrow Way of Obedience into the Broad Way of Disobedience, that brought Misery on Adam, the Curse on Cain, Destruction by a Flood on the Old World, Judgment on the Children of Israel in the Wilderness, and sore Plagues and Calamities through several Generations, as you may read even all along in the Prophets; and then what befell Jerusalem and that People, and since through the Ages and Generations to this day ?
- Now having in short said something of the Broad Way, and Wide Gate, and of the Walkers therein ; I am to write something of the Narrow Way and Streight Gate, which Christ Jesus saith, *few find* : This is the Way called in Scripture the *Antient Way of Holiness*, and is called *Narrow*, and the Gate *Streight*, because no double-minded Man can walk therein. For all mankind, that come to walk in this way, must leave their *Iniquities* behind ;
- for.

(7)

for there is no coming out of the *Broad* into the *Narrow*, Jer. 10. 23.
 but by *putting off* (as the Apostle saith) *the Old Man with* Ephes. 4. 22.
his Deeds; and this effected by adhearing, joyning and
 obeying the *Grace* that came by Christ Jesus; which the Tit. 2. 11,
 Apostle saith, *bringeth Salvation, teacheth to deny Ungodli-* 12.
ness, and worldly Lusts, and not only so, but leads into a
 living Godly, Righteously and Soberly in this present
 World: This makes manifest the *Broad Way*, gives a
 sense of the Destruction it leads to, and leads out of it in- Isa. 30. 20,
 to the *Narrow Way*. And albeit this *Way* is *narrow*, and 21.
 the *Gate* *streight* to mankind in the Fall and Alienation
 from God, walking in the *Broad Way*, laden with *Sins*, as Jer. 22. 36.
 before-mentioned, yet as Men and Women come out of
 the *broad Way*, and from delighting in Unrighteousness,
 and come to delight in following the Lamb of God,
 Christ Jesus by his Spirit, who leads the Obedient on Mat. 19. 28.
 in the blessed work of *Regeneration*, he will see that the
Way of the Lord is a pleasant Way, and the *Just man's* Isa. 42. 16.
Path a shining Light, that shineth more and more to the per- Prov. 4. 18.
fect Day, and so shall drink of the Brook of Comfort and
 Consolation by the way, and say with Solomon; *In the* Ch. 12. 28.
Way of Righteousness is Life, and in the Path-Way thereof
there is no Death: [Mark,] *Life* to the Soul, is *Death* to Ch. 13. 15.
 Sin; here the Ransomed by the precious Blood of Christ
 Jesus return to *Sion*, with everlasting Joy upon their
 Heads.

But now all that come to walk in the *streight Way*, and Heb. 10. 20.
 enter in at the *streight Gate*, must take up the *Cross* of Luke 9. 23,
 Christ Jesus daily, and deny themselves; and in the strength 24, 25.
 received by the heavenly *Grace* of God resist and with-
 stand all the *Temptations* of the Devil, who *Tempts* most
 to that Sin and Iniquity, he knows Man is most prone
 to: but when he comes to *Tempt*, and thy mind exer- Prov. 2. 7, 8.
 cised

19
 1 Pet. 2. 9. *cised in the Light of Christ Jesus, thou seest his Temptations, and thy Soul's Desires and breathing Supplications ascend to the Lord God of Strength, for the lifting up of his spiritual Standard in thy Soul against the Temptations and power of the Enemy in every evil Thought and Inclination, in which the Enemy worketh first. And therefore in Matt. 15. ver. 18. thou mayst read, Christ Jesus put Evil Thoughts first, before Wrath, Murther and Adultry, &c. for there is a time of Sin's Conceiving in the inward parts, before bringing forth and finishing, which the Apostle observing, saith, When it is finished, it brings forth Death; for the Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ, &c.*

1 Cor. 10. 13.
 James 1. 15.

John 1. Now the holy Light and saving Grace of God gives the sight, and makes a discovery of Sin in its first arising, even when the power of the Enemy worketh to Tempt and Allure man, and draw him aside: but now while it is only in the Temptation, and man in the Spirit of his mind not joyned to the Temptation, it is not charged as Sin; but when man gives up and closeth with the Temptation, so as to obey it, then is Sin finished, and brings forth Death: For his Servants ye are (saith the Apostle) whom ye obey, whether it is of sin unto Death, or of Righteousnes unto Life.

James 1. 14.
 James 1. 12. 13.
 Rom. 6. 16.

Now read here a little Neighbours and Country-men, How far reacheth your Experience in this Narrow Way, where Men and Women with their sins cannot walk? for this is the Holy Way and Divine Path, that man finds in his coming out of sin, and departing from all Iniquity. But some will be ready to say, 'If we should hearken to this Counsel, and obey the Grace of God, thou art directing to, which brings Salvation, which the Apostle says, Teachers to deny all Ungodliness and worldly

Psal. 16. 11
 Prov. 4. 18.
 Tit. 2. 11, 12.

(9)

'worldly Lusts; and not only so, but it brings to live *Soberly, Godly and Righteously in this present evil World* and
 'so teacheth to forsake the Devil and all his Works, the
 'Pomps and Vanities of this evil World, and all the sinful
 'Lusts of the Flesh, which many have promised in their
 'Baptism, so called; and so have our whole Conversation
 'changed, and become other men, not walking in
 'the way most of our Country-Town or Village walks in;
 'we fear we should become a By-Word and Scorn of our
 'Neighbours and Acquaintance; nay, we doubt our
 'Kindred and near Relations would forsake us, and we
 'should become as strangers unto them, and lose their
 'Respect, and it may be lose our *Impley and Trade*, and
 'endanger a disappointment on our selves of the expec-
 'tation we had from some Relations; and should we
 'go to Markets and Fairs, and use but few and *servant*
 'Words in our Dealing, as the fear of the Lord teacheth,
 'and refuse to drink to Excess, beyond what Nature re-
 'quires for its nourishment and refreshment, and not be
 'vainly Merry, as in times past we were, should be a
 'Derision and a By-Word, and scorned by such who have
 'been our Companions in those things in times past: And
 'this might be very hard to bear, not only to us, but
 'also some nearest Relations.

To which I Answer: If any should meet with such
 Exercises as these, for turning from Sin and Evil, and
 ceasing to walk in the Broad Way, which many walk in,
 as aforesaid, there is no cause to be discouraged: for
 those, saith the Scripture, *that depart from Iniquity, make*
themselves a Prey; And the Servants of the Lord were the
 song of the Drunkard: And the Apostle saith, *Wherein*
they think it strange that you run not with them to the same
excess of Riot, speaking Evil of you; who shall give an ac-

- Pfal. 58. 11.** *count to him that is ready to judge the Quick and Dead.* So look over all the *Reproaches* you meet with for Righteousness sake: For ye may remember how Christ Jesus the Lord was *Reproached*, for following whom ye may
- Prov. 2. 12,** *be reproached.* But after ye are exercised in the *Narrow*
- Pfal. 71. 7.** *Way*, taking up the *Cross* of Christ Jesus (despising the
- Mark 8. 34** *shame*) you will feel that *Soul-satisfaction*, *inward Peace*
- Luke 9. 23** *and divine Consolation*, that will administer that heavenly
- Rom. 8. 18** *Content*, that will out-Balance all Exercises and Tryals of this Nature; so that you will have often cause to magnifie the Lord, and to say, *He is good, and abounding*
- Pfal. 71. 15,** *in his Love and Tender Mercies over the workmanship of his own Hand*, who hath visited our Souls when we were
- Rom. 3. 16,** *posting on in the Broad Way of Destruction*, and had only a *Profession* (by the hearing of the Ear) of God, Christ and his Kingdom, *Scriptures*, *Religion*, and once a Week confessing, "*We were miserable Sinners, erring and straying from the right Way of the Lord*, but knew not the
- Acts 3. 19.** *True Repentance*, which is alwayes accompanied with a true forsaking Sin and Iniquity. But the God of the
- Acts 17. 30, 31.** *Hebrews* hath met with us, who beheld us as *Bond-Slaves* in spiritual *Egypt*, and he hath visited our Souls with his
- Joh. 1. 1, 2, 3,** *heavenly Morning of Light*, by which we have seen our
- 4, 5, 6, 7, 8.** *sinful Ways and Life in Iniquity*, and vain *Worships*, which was so far from being performed in the *Spirit*, that we were some of that number in our *Parish*
- Luke 10. 16.** *that despised the Spirit*, and mocked them that worship in it, which is the *Antient* *Worship* Christ Jesus set up above sixteen hundred years ago, as ye may read, Jesus
- John 4. 23,** *saide unto the Woman, The hour cometh, and now is, the true Worshippers shall worship the Father in Spirit and in Truth*, for the Father seeketh such to worship him; for God is a Spirit, and they that worship him, must worship him in
- Spirit.*

(11)

Spirit and in Truth. So we see now, that all *Worship* not performed thus in the *Spirit and Truth*, hath no Acceptance with the holy, righteous and equal God of tender Mercies and Compassions, through whose favour we condemn and despise all the *Reproaches* for his Name-sake, rather chusing to suffer *Reproaches* with a People truly fearing God, and eschewing Evil, than live in the *Pleasures of Sin*, which is but for a season, and then ends in Torment, Pains, Miseries and Astonishment beyond all expressions of Words, &c. Now where any poor travelling Souls are thus exercised in coming out of the *Broad Way* into the *Narrow Way* of Life Eternal, and inwardly waiting on the Lord, receiving the Instruction of his Heavenly Gift, such will see and understand more and more of the Heavenly *streight Gate*, and *narrow Way*, and it will be daily more and more easie and delightful to the Obedient; so that such will Experience what Christ Jesus saith, *Take my Yoke on you and learn of me, for I am meek, and lowly in Heart, and ye shall find Rest unto your souls, for my Yoke is easie and Burthen light.* The Yoke and Burthen of Christ Jesus is indeed easie when the Mind is subjected unto the *saving Grace of God*, which teacheth, as I mentioned before, what to deny, and how to walk, so as thou mayst have an answer of Peace, in pleasing God the Fountain of all our Mercies: and then when any *mock or scoff*, thou wilt remember, thou wast walking once in *Isbmael's way of Scoffing*, as they are, and thou wilt pity them, and thy Soul will be concerned for thy *Neighbours, Relations and Acquaintance*, crying to the Lord, that as he has visited thy Soul through his *Grace*, that brings Salvation, and shewed thee Kindness, so he would do for thy *Neighbours*. And this leads into the Christian Nature and Spirit, *not to render Evil*

Heb. 11. 26.

1 Pet. 4. 14.

2 Thes. 1.

6, 7, 8, 9.

Luke 16. 23,

24, 25, 28.

Prov. 10. 17.

Mat. 11. 29.

30.

Ephes. 2. 5,

6, 7, 8.

Psal. 119:

265.

1 Pet. 3. 9. *for Evil, Anger for Anger, Scoffing and Reproaching for the same; but Good for Evil, Love for Hatred; praying for them as Christ Jesus did; Father, forgive them, they know not what they do.*

So following this meek Lamb of God, the Saviour of Mankind, thou wilt have an encreased sight of the difference between a *Christian in Name*, and a *Christian in Nature*: A *Christian in Name* is such that have only an outside *Profession* of Christianity, *God, Christ, the Scriptures and Religion*, drawing near to the Lord with the Lips, and honouring him with the Mouth, whilst the Heart is going after Sin and Vanity, and is far from Righteousness, &c. A *Christian in Name* and Profession of Christianity only, is a *Talker* of the *narrow Way* and *straight Gate*, but is a *Walker* in the *broad Way*, having a Name to live, but is dead in Sins and Trespasses. But a *True Christian* in the divine Nature is *Circumcised* inward, and is a *Jew inward*, one that is born again, without which Christ Jesus saith, there cannot be an entering into the Kingdom of Heaven; so is really changed in Nature, and cut off from the *wild Olive*, and planted into the true Vine, the *Divine Nature*, from whence Fruits of Christianity are brought forth: here the *Circumcision* is not that of the Flesh, but that of the *Spirit*: A *Christian* in the *Divine Nature* is one that hath followed the Lamb in the *Regeneration*, and so hath put off the evil corrupt Nature, and now appears amongst men in *simplicity*, bringing forth the Fruits of the Spirit, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, Mercy and good Will to mankind*. And so persevering in the Way of the Lord, thy Experience will increase in the knowledge of the Foot-steps of the Flock of Christ Jesus, seeing first how thou wast turned from
Darkness

(13)

Darkness unto the marvelous *Light* of God's Holy-Day, Acts 26. 18. with which thy Heart was search'd, and sin became exceeding sinful, and unexpressibly burdensome. And then thy Soul cryed out in distress unto the Lord God for *Deliverance*, who hath heard the Cry of the poor in spirit, and sighing of the needy, and made bare his delivering Arm, and in due time gave Remission of sin, and a blotting out of Transgression. And then *Time* of *Refreshment* came from the Presence of the Lord, and from the Glory of his divine Power, that hath wrought effectually for the cutting off from the *Wild Olive*, and brought thee out of the *Broad Way*, and planted thee into the heavenly Vine of Life (that is the Way) and made thee a Branch of the heavenly Vine, daily receiving heavenly Sap and divine Virtue from this heavenly holy Root; and then lets thee see thy daily spiritual incumbent Duty, which is, to abide in the Vine, Christ Jesus, Joh. 15. 4. 5. For as the Natural Branch cannot bring forth Fruit, except it abide in the natural Vine, no more can any bring forth Fruit to God (acceptable) except they abide in the heavenly Vine, Christ Jesus.

So Neighbours and Country-men, thus coming out of the Broad Way of Sin and Iniquity, and walking in the Narrow Way of Righteousness and Holiness, following the Lamb of God, Christ Jesus, in the Regeneration, ye are fitted for his glorious Kingdom; and they are indeed blessed that are come to that state (who can in truth) say, *For them to live is Christ, and to die, gain.* Mathew 7. Surely these have put off the sins of the flesh, the old Man with his Deeds, and have put on the New Man, who is created after God in Righteousness and Holiness. Phil. 1, 2. For Ephes. 4. 24. our Life here is very uncertain and momentary, so that when we lie down in the Evening, we are uncertain of rising

rising in the Morning; and when we rise in the Morning, we are uncertain we shall live until the Evening: so as the Servants of God said, *Our Life is like Water spilt on the Ground, that cannot be gathered up again; it is like unto a Weavers shuttle quickly displayed and cut off; and like the* Job 7. 6. *trace of a Bird through the Air.*

Well therefore, since our Life is so uncertain, and Death so certain, dear Country-men and Neighbours, in the tender Bowels of Christ Jesus, I beseech you, for your own poor Soul's sake, whilst you have time (a very little time) *so to number your days*, and remember your latter End, as to apply your hearts to that heavenly Wisdom, which teacheth and instructeth to walk in the Narrow Way of Self-Denial, which leads to Life Eternal: that when the Messenger of Death comes, the King of Terrors (to all Evil Doers) it may meet with you walking in the Way of Life that endures forever, which will be the Comfort, Joy and Satisfaction of all Men and Women that have prized their precious time, that God Almighty hath given them in the Riches of his Infinite Love, to obtain the heavenly Translation out of the Kingdom of Darkness, into the Kingdom of his dear Son, Christ Jesus, and thereby is fitted for that Hour, that when nothing but DEATH is expected every Moment, thy Breath in thy Nostrils withdrawing, and thy dear Relations, Friends and Acquaintance are about thy Death-Bed, Mourning and Lamenting, thou canst comfort them with telling thy *Spiritual Experience*, that thou art passed from Death unto Life spiritually, and that thou art assured, when this Earthly Tabernacle is dissolved, thou hast an House from Heaven made without hands eternal in the Heavens, an Eternal Immortal Mansion of Joy and Ever-blessedness;

(15)

ness; that having fought the good Fight, thou hast overcome Sin, Death, Hell and the Grave, through him ^{2 Tim. 4. 7.} that hath loved and redeemed thee with his precious ^{1 Pet. 1. 18, 19.} Blood, Christ Jesus, the King of Eternal Glory; and the Seal of God's Favour is upon thy Soul, and the Joy of his Salvation on thy Spirit: And callest thy Neighbours that are ignorant of this precious Work; 'Oh, 'Neighbours! do not content your selves with the Pleasures of Sin which are but for a season (Oh! a little season indeed) and lose your own souls, and be shut out of the Paradise of God; Oh! but redeem your time, spend no more of it in sin and Iniquity, in vain and foolish Discourses; but prize every hour, walking in the *Narrow Way*, that ye may enter in at the *strait Gate* into the ^{Matthew 7.} Kingdom of Joy and Immortal Glory, where the Re- ^{1 Pet. 1. 8.} deemed enjoy endless Blessings of Peace, and unspeakable Consolations, in the beholding the Amiable, Celestial Beauty of him who sits at the Immortal Table of divine Love, saying, *Eat, O Friends, and drink, O Friends,* ^{Cant. 5.} *of the Bread of Life, and let your souls be satisfied with the fatness of the House of God.* Oh! Here (in this Kingdom) is an end of all Pains, Sorrows, Burdens, Tears, Conflicts, Cruelties of Wicked Men, an end of Inhuman Ungodly Imprisonments, and here the Redeemed of the Lord are out of the reach of all cruel Hard-hearted men; yea, here the Weary are at Rest in an Immortal Sabbath, beholding him who is a *Fountain of Gardens, and Well of* ^{Cant. 4. 15.} *living Waters and divine streams:* And here the New Song is sung before the Throne of God in the springing up of endless encreasing Joy, and divine Refreshments, in which ariseth Blessings and Glory, Wisdom & Thanks- ^{Rev. 7. 12.} givings: Honour, Power and Might be unto our God foreyer and evermore, *Amen.*

Friends, Neighbours and Country-men, who may have any doubt which are true Prophets, Ministers or Teachers of Christ Jesus, and which are false Prophets, Ministers and Teachers of Antichrist, since there have been both through many Ages of the World; unto all such I make this friendly, reasonable and Christian Proposition, namely, to do like the noble Bereans, (who were desirous of Truth) search the Scriptures from *Genesis* the first to *Revelations* the last, and mark in what Way they walked, and what Fruits they brought forth that were true Prophets, Ministers or Teachers, both under the Law and Prophets; and on the other hand, what Way they walked in, and what Fruits they brought forth, that manifestly were declared to be the false Prophets, Ministers and Teachers, by the true Prophets, Christ Jesus and his Apostles; so may ye safely conclude, those that walk in the way of the true, and brings forth the Fruits of the true Ministers of Christ Jesus to be now true; and those false now that walk in the Way and Footsteps of the false Prophets and Ministers of Antichrist. So search the Scriptures, in the spirit of Truth that leads into all Truth, and receive Christ Jesus's Precept, *Mat. 17. 12, 14.* about the *strait Gate and narrow Way*, of which I have in his Love treated before, and in *vers. 15.* following, he saith, *Beware of false Prophets, &c. (v. 16.) Ye shall know them by their Fruits, &c.*

True Ministers.

Christ sent them forth to preach the Kingdom of God, saying, The Harvest truly is great

False Ministers;

Thus saith the Lord concerning the Prophets that make my People err, that bite with their

(17)

True Ministers.

great, but the Labourers are few, pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest; go your wayes, behold I send you forth as Lambs among Wolves, carry neither Purse nor Scrip, nor Shoes; and into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it, if not, it shall return to you again, Luke 9. 2, 3. ch. 10. 2, 3, 4. The Elders which are among you, I exhort to feed the flock of God which is among you, not by constraint, but willingly, not for filthy Lucre, but of a ready mind; neither as being Lords over Gods Heritage, but being Ensamples to the flock, 1 Pet. 5. 2, 3. Read Mat. 10. 7, 14. Luke 3. 4, 5. ch. 10. 10, 11. Acts 2. 17, 18. ch. 20. 33, 34. Rom. 12. 7, 8. to 17. 1 Cor. 2. 13, 14. ch. 4. 9, 10, 11, 12. ch. 9. 18, 19. 2 Cor. 3. 5, 6. Col. 1. 25. 1 Thes. 2. 9. 2 Thes. 3. 8. 1 Tim. 6. 10, 11. 2 Tim. 2. 24. ch. 4. 2. 1 Pet. 4. 10, 11. Jer. 17. 25.

False Ministers.

their Teeth, and cry Peace, and he that putteth not into their Mouths, they even prepare War against him; the heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money, Mica. 3. 5. Wo be to the Shepherds of Israel, that feed themselves; should not the shepherds feed the flock? To eat the fat, and ye clothe you with the Wool; ye kill them that are fed, but ye feed not the flock, &c. Ezek. 34. 2, 3, 4, 5. Also, read Psal. 94. 3, 4. Isa. 46. 10, 11. Jer. 2. 8. chap. 5. 25, to 31. ch. 14. 13, 14, 15. ch. 23. 1, 13, 14, 15, 16, 21, 25, 26, 30, 31, 32, 33, 34. ch. 27. 16. ch. 29. 8. ch. 32. 32. ch. 37. 19. Ezek. 13. 2, 3, 4, 5, 6, 7, 8, 9, 16, 17. ch. 34. 2, 3, 4, 5, 6, 7, 8, &c. Zeph. 3. 4. Mat. 6. 5. ch. 7. 15, 16. ch. 23. 7, 8, 13, 14. Mark 12. 38, 39, 40. ch. 13. 22. Luke 6. 24. John 10. 12, 13. 1 Pet. 2. 1, 2, 3, 4. ch. 2. 3, 4. 1 John 4. 1. 1 Tim. 6. 3, 4, 5. ch. 4. 12. Jude ver. 11, 16.

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 P O S T S C R I P T,

*A Memorial of the Tender Mercies of the
Lord unto Bristol's Inhabitants, with
an Invitation to, and Lamentation
over them.*

OH, *Bristol, Bristol!* a City favoured of the Lord, and tenderly dealt with by him! how good hath the Merciful Compassionate God been unto thy Inhabitants, and to the Countries round about thee! Its now many years since ye were exercised with the *Sword and Pestilence*, since which, how many Favours hast thou received and enjoyed in an abundant manner, from the hand of a tender merciful God! Thou hast been in thy Buildings much enlarged, and thy Inhabitants much increased; Corn, Wine and Oyl, with Riches, and abundance of the good Creatures, even all things necessary hath the Lord God Almighty given thy Inhabitants. And in the season he stretched out his hand over the *Metropolitan* of this Nation, and with the dreadful Stroke of the *Pestilence* took away Multitudes (even many Thousands) he shaked his Hand only over thee, taking away a few of thy Inhabitants, as a fatherly Threatning, and then giving thy Inhabitants, (and many places in this Land) an opportunity and season of wonderful Kindness and great Mercy, to fear and dread his Great,
Glorious,

(19)

Glorious and Terrible Name, and wonderful Power, and by that terrible Judgment provoke thy Inhabitants with the Thousands of this Land every one to repent, and turn from the Evil of his Doings, and remove the stumbling Block of their Iniquities, &c. And not only these Mercies and Favours hath the Lord extended to thy Inhabitants, O City of *Bristol*! which surely ye cannot but confess unto; but he hath shewn thy Inhabitants a Mercy exceeding all these, namely, he hath visited you Dwellers in that City with the Morning of his holy Day springing from on High, and by his Coelestial Light hath shined in the Hearts of many, to give an Understanding of their states in the Separation and Alienation from God, and to beget tender Breathings and Soul-Pantings after the knowledge of Christ Jesus, the Saviour and Redeemer of Mankind; for without the Knowledge of God, and Christ Jesus, whom he hath sent, Eternal Life cannot be obtained.

And this Day of unexpressible tender Visitation from God Almighty, reached unto many of thy Inhabitants, and awakened them inwardly to seek after the Knowledge of Salvation, and to walk in the *narrow Way*, and experience the Work of God (before mentioned in this little Treatise, &c.) Oh! how hath Wisdom uttered her Voice in the streets! She cryeth in the chief places of Concourse; in the opening of the Gates in the City, she uttereth her words, saying, *How long, ye simple Ones, will ye love simplicity, and ye Scorners delight in scorning, and Fools hate Knowledge? Turn ye at my Reproof; behold, I will pour out my Spirit unto you, I will make known my Words unto you.* Indeed the Lord God of Life and Glory hath through his Son Christ Jesus called unto, and stretched out his divine Hand of Love, and Arm of Salvation.

Prov. 1.20,
21, 22, 23.

(20)

unto you; and thus the Lord, in unexpressible loving Kindness, hath dealt with thee, O *Bristol*! sparing thy Inhabitants, and lengthening out the Day of his Love, stretching out his Hand and Arm all the day long, and crying to you, as he did by his Prophet to *Israel*, *Why will ye dye, O House of Israel!* Ah! the Tenderness of a Long-suffering God! How hath he waited on you, that his Long-suffering might lead to Repentance, and your Turning, Repenting and Forsaking your sin and Iniquities that have grieved his good spirit, might have prevailed with the Lord to spare you: Oh! what shall I say of the deep Love and wonderful Kindness of the Lord, and his long waiting on you! but in the sense and Admiration thereof, say, *Who is like to the Lord? excellent in Majesty, Almighty in Power, Glorious in Strength, and Wonderful in Wisdom and Mercy!* Well might the

Prov. 1.24, servant of the Lord cry out and say, *Oh! the Height,*
 25, 26. *Length, Breadth and Depth of the Love of God in Christ Jesus, to the Sons and Daughters of men!* of the extending of which Love, you the Inhabitants of that City have been large Partakers, &c. But now, O Inhabitants of that great City! how have ye answered the Lord for all his tender Mercies and undeclarable loving Kindness? Have you so hearkened to the Voice of Wisdom, as to break off your sins by true Repentance? Have you heard her cry, and turned to the Lord? Have you loved Judgment, Mercy, Truth and Righteousness? Are ye of that Number that shall obtain Mercy, because ye are Merciful? In a word, Have ye answered the Requirings of Almighty God, and prized the Day of your Visitation, and all the Mercies multiplied unto you, honouring the great Creator of Heaven and Earth, in bringing forth the Fruits of the Spirit, *Love, Joy, Peace,*
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(21)

Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. But, O Bristol, Bristol! have you not evilly requited the Lord? Have ye not slighted the tender Day of his Loving-kindness? Are not your Sins of a deep Die, and your Iniquities of a Crying Nature, like unto the Sins of Sodom and Gomorrah, great and grievous? And are you not bringing forth Fruits altogether contrary to those of the Spirit, before mentioned, which are these, *Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envy, Murder, Drunkenness, Revelling*, as the Apostle saith, *they which do such things shall not inherit the Kingdom of God.* Read, and consider whether many of you, thy Inhabitants, are not guilty of several of these grievous Sins, summed up by the Apostle: Is not Violence in your hands, as it was in *Nineveh*? Are not you cruelly Persecuting and Imprisoning those whose Cryes ascend to Heaven, and are entred into the Bars of the most high Lord God of Sabbaths? Are not vain Lifeless Professions and Prophaness multiplied in thee? Oh! consider these things, and be invited, in the Bowels of Christ Jesus, to break off all these Sins by Repentance, and turn to the Lord God with all your Hearts, and Repent as the Inhabitants of *Nineveh* did, who cried mightily to the Lord, and said, *Yea, let them turn every man from the Evil of his way, and from the Violence that is in their Hands; who can tell if the Lord will turn away from his fierce Anger, that we perish not?* but if ye shall still go on, and persist in your Iniquities, and resist the Counsel of God against your selves, then hear the Voice of that Wisdom that invited, and invites; *Because I have called, and ye have refused; I have stretched out my Hand, and no man regard-*

Gal. 5. 19,
20, 21.Prov. 1. 24,
25, 26.

but ye have set at naught all my Counsel, and would none of my Reproof; I will also laugh at your Calamities; I will mock when your Fear cometh as Desolation, your Destruction as a Whirl-wind; when Distress and Anguish cometh on you, then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, for that they hated Knowledge, and did chuse the Fear of the Lord; they would none of my Counsel, therefore shall they eat of the Fruit of their own Way, and be filled with their own Devices, &c. Ah poor Bristol! what Lamentation shall I take up over thee? First, in the Consideration of the unexpressible Love, Mercy, Tender Dealings and Long-suffering of a tender Father: secondly, of thy Inhabitants grievous Sins, Ingratitude and great Provocation, which is a very unsuitable return to the Lord for all his tender Mercies: And thirdly, of thy deplorable estate (on several considerations) but mourn over thee, in the Compassion of the Spirit of Christ Jesus, who when he was come near Jerusalem, he beheld the City, and wept over it, saying, If thou hadst known, (even thou) at least in this thy Day the things which belong unto thy Peace, but now they are hid from thine Eyes, &c. My Soul is concerned for you deeply, in the sence of the Lord's being angry with you, because you have, and do continue to sin against great Mercies, yea, adding Sin unto Sin. Oh! be prevailed with to go on no further in the Broad Way of Destruction, before demonstrated, lest you provoke the Lord more and more, and he pour forth his Fury-like Fire.

Oh! Inhabitants of Bristol, Awake, Awake, high and Low, Rich and Poor, Male and Female, Bond and Free, consider your states, in this Evening of many of thy Inhabitants Day, before it be too late: Return, return, and serve the Lord with Fear and Trembling, kiss the

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(23)

Son lest he be angry, and ye perish from the Way; when his Wrath is kindled but a little, blessed are all they that put their Trust in him. Oh! that the Dread of the Most-High God might seize on your Spirits, to give you that sence the Inhabitants of the City of *Nineveh* had, and what Mercy and Kindness of the Lord followed the turning every man from the Evil of his Way, and from the Violence that was in their Hand, might be thy Inhabitants lot, how should my Soul rejoyce, and Spirit be right glad, and bow before the Lord God of the whole Earth in Humility, with Thanksgivings, &c. But if you will harden your Hearts, and stiffen your Necks, and will not hear, my Soul shall mourn in the sight of your Distresses that will overtake as Travail on a Woman, wherein your Faces will gather Paleness, your Hearts be filled with Anguish.

John 3. 5, 6,
7, 8, 9, 10.

*Fleet-Prison, the 9th
Moneth, 1683.*

C. M.

A H! thou holy Most-high God of Mercy and tender Compassion, look down with an Eye of Pity on the Inhabitants of the Earth, and send forth thy Light and Truth more and more, to guide the People out of the Broad Way of Destruction into thy narrow Way of Life, which leads to thy Holy Mountain, where there is no hurting nor destroying: O! that through the glorious out-stretched Arm of thy Salvation, Sin may be finished, and Iniquity brought to an end, that the Righteousness of Christ Jesus (the dear Son of thy Love) may cover the Earth, as the Waters cover the Sea: Ah! for thy Name's sake hear the Cry of the Poor, and Sighing of the Needy, and stretch forth thy Arm and deliver thy oppressed out of their Distresses, that thy Creation, O Lord, may be eased, and thy great Name, and the Noble Acts of thy Almighty Arm and divine Power may be renowned gloriously through all Lands; Amen, Amen.

THE END.